# Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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## RELIGIOUS MISCELLANY.

### BIOGRAPHICAL NOTICES.—NO. XXIII.

#### MISS HANNAH ADAMS.

From the very interesting and beautiful memoir of this lady, just now published, written by herself, with large additional notices by "a friend," we take pleasure in selecting the following extracts. Miss Adams's name and character are already familiar to our readers, and cannot require any introduction from us. Her own memoir is brief, written throughout with that modesty, and apparently total unconsciousness of the celebrity she had acquired, which were among the beautiful traits of her mind. The friend, who has contributed a large, and we are sure it will prove an acceptable part of this work, has shown how well she understood and could appreciate the character she has delineated, in which nothing seems to us more remarkable than the simplicity, timidity, and even awkwardness of her demeanor in company, of which no one was more sensible than herself, contrasted with the just, discriminating, and decisive views she took, and would afterwards express, of characters and things. And this, too, when she seemed to be wholly abstracted from the passing scene; and a stranger might imagine, that any impropriety or folly might be quite safe from her notice.

We shall not make large extracts from this pleasant little book, but we can cordially recommend it to our readers. It will be an additional recommendation with the many friends of its respected author that "her principal motive in executing it, was to leave it as a legacy, which she hoped might be of some small benefit to an aged and infirm sister, to whose comfort she had devoted her little savings for many years."

In my early years I was extremely timid, and averse from appearing in company. Indeed, I found but few with whom I could happily associate. My life, however, was not devoid of enjoyment. The first strong propensity of my mind which I can recollect, was an ardent curiosity, and desire to acquire knowledge. I remember that my first idea of the happiness of Heaven was, of a place where we should find our thirst for knowledge fully gratified. From my predominant taste I was induced to apply to reading, and as my father had a considerable library, I was enabled to gratify my inclination. I read with avidity a variety of books, previously to my mind's being sufficiently matured, and strengthened, to make a proper selection. I was passionately fond of novels; and, as I lived in a state of seclusion, I acquired false ideas of life. The ideal world, which my imagination formed, was very different from the real. My passions were naturally strong, and this kind of reading heightened my sensibility, by calling it forth to realize scenes of imaginary distress. I was also an enthusiatic admirer of poetry; and as my memory, at an early period, was very tenacious, I committed much of the writings of my favorite poets to memory, such as Milton, Thomson, Young, &c. I did not, however, neglect the study of history and biography, in each of which kind of reading I found an inexhaustible fund to feast my mind, and gratify my curiosity.

Another source of my enjoyments in early life was an ardent admiration of the beauties of nature. This enthusiasm was heightened by the glowing descriptions of poetic writers, and I entered into all their feelings. This taste has continued through life. At the present time, when age and experience have in some measure repressed the warmth of my feelings, and while I am now writing, I should be more delighted with beautiful rural prospects, and fine flowers, than when in early life I used to be enraptured with contemplating the sublime and beautiful in the works of creation.

My early life was diversified with few events, and those of a painful nature. The loss of my excellent mother, which happened when I had reached my tenth year, was the first severe trial I was called to suffer. When her death took place, I was at an age when maternal direction is of the greatest importance, particularly in the education of daughters. Soon after, I was bereaved of an aunt, who was attached to me with almost maternal fondness. A few years after, my father failed in trade, in consequence of which I was reduced to poverty, with a constitution and early habits which appeared invincible obstacles to my supporting myself by my own exertions. Instead of that gayety, which is often attendant on youth, I was early accustomed to scenes of melancholy and distress; and every misfortune was enhanced by a radical want of health, and firmness of mind. My life passed in seclusion, with gloomy prospects before me, and surrounded with various perplexities from which I could not extricate myself. The solitude in which I lived was, however, to me, preferable to society in general; and to that, and to my natural singularity, I must impute that awkwardness of manners, of which I never could divest myself at an advanced period of life.

Of her mother,—[says her friend, in the additional notices,]—she always spoke with enthusiastic reverence; and though only eleven years of age when she died, she retained a perfect recollection of her. Mrs Adams was married at fifteen, and died at the age of thirtythree, leaving three girls and two boys. Her short life seems to have been filled with usefulness; and the following epitaph, written by an Episcopal clergyman, who was a particular friend, and constant visitor of the family, may still be traced on her humble grave stone, should any descendant of 'Old Mortality' chance to wander to the spot.

'Beneath this monument of love and truth,
Rear'd by fair gratitude's persuasive call,
Rest the remains of innocence, and youth;
Esteem'd, lamented, and beloved by all.
Fond of retirement, and of rural ease,
Her sober wishes never loved to stray.
Heaven was her aim, her study, how to please,
And carefully improve each fleeting day;
To worth, a friend; a parent to the poor.
Such was the woman! could the saint be more?'

The 'timidity of early years' followed Miss Adams through life; and, even when surrounded by intimate friends, it never wholly forsook her. It was a sensitiveness that sprung from deep feeling, and a diffidence that was the result of genuine humility. This often operated unfavorably upon her manners, and produced an awkwardness, of which she was painfully conscious. But there were times when the warmth of her heart, and the cultivation of her mind, gave an enthusiasm and eloquence to her language, that astonished those who listened to her. At such times, her countenance lost its usual calm placidity, and glowed with an animation that rendered it highly interesting. There was indeed a wonderful singularity in her appearance. In the circles of polished life to which she was often courted, there was nothing like her. In the circles of humble life, she was equally unassuming, and equally peculiar. No one could see her, without feeling that she was not of this world. It is possible that part of this timidity might have arisen from the seclusion of early years. But it is certain, that no culture, or discipline, could have formed her manners to the standard of easy and fashionable life. She sometimes observed, 'I know I am very awkward; I never could learn to make a curtsey.' But it must not be supposed that there was in her any want of gentleness, or propriety. Her disinterested and affectionate disposition made her, in reality, all that the most calculating would desire to appear.

But,—[adds her biographer with great truth,]—with her extreme simplicity, there was an uncommon depth of observation, and an intuitive knowledge of character. She was often in circles where her timidity kept her almost wholly silent, and where she hardly seemed to be even a spectator. But her subsequent remarks would show how accurately she had observed, and how nicely she had discriminated. In speaking of a lady of her acquaintance, she said, 'I value and admire her, but I can never be easy with her. She is *so* kind, and *so* condescending, that I can see she never forgets I am a poor awkward old woman.' At another time, when deploring the loss of a young lady, whose fine talents had made her the delight of her friends, 'and yet,' she said, 'she died at the best time. Her powers were brilliant, and beautiful, but they were exhausting to herself; and had she lived, she would have faded before she reached her prime.' Her mind was habitually cheerful, and her cheerfulness was much increased by her sensibility to the works of nature. She looked upon every object with the eye of a poet, and forgot her infirmities, and even her diffidence, as she described her emotions. On visiting her sister who resided in the country, after having been confined to her chamber, in the city through the winter, 'it seemed to me,' said she, 'as if the world was just created.' No one could exclaim with more feeling and truth,

'I care not, fortune, what you me deny,
You cannot rob me of free nature's grace,
You cannot bar the windows of the sky,
Through which Aurora shows her brightening face.'

### "ART OF SELF-ENJOYMENT."

In the instructive and interesting memoir of Rev. Henry Grove by his nephew Dr Thomas Amory, from which we lately took occasion to quote in a copious biographical notice, reference is made to the rules of living, which Grove prescribed to himself, and to which, with a true Christian philosophy, he was consistently faithful. "He neglected," says his friend, "none of the duties of a private Christian, but was a most amiable example of all. *Having been a good son, he naturally proceeded to be a good husband, father, master, and friend.* He had a large stock of natural benevolence, which, cherished and improved by reason and Christianity, led him to discharge every social duty in the best manner; and he was an example of the character he so well describes in the Spectator, No 601. 'Persons conscious of their own integrity, satisfied with themselves, and with their condition, and full of confidence in a Supreme Being, and the hope of immortality, survey all about them with a flow of good will. As trees which like their soil, they shoot out in expressions of kindness, and bend beneath their own precious load to the hand of the gatherer.'"

The principles on which he founded his constant self-enjoyment, and the rules he pursued to improve the goods of life, and brighten the darker occurrences of it, cannot be better represented than he has done them in a letter to a particular friend; for a copy of which the reader will think himself obliged.

"It will not be altogether out of character, if I write down a few reflections on the art of improving human life, so as pass it in peace and tranquillity, and make it yield the noblest pleasures it is capable of affording us. The *first* rule, and in a manner comprehensive of all the rest, is always to consider the present life in its connexion, as a state of trial, with an everlasting existence. How does this single thought at once raise and sink the value of every thing under the sun? sink it as part of our worldly portion; raise it as a means and opportunity of promoting the glory of the great Author of all good, and the happiness, present and future, of our fellow creatures, as well as our own? In the next place, we are to lay down this for a certain maxim, and constantly attend to it, that our happiness must arise from our own temper and actions, not immediately from any external circumstances. These, at best, are only considerable, as they supply a larger field to the exercise of our virtue, and more leisure for the improvements and entertainments of the mind: whereas, the chief delights of a reasonable being must result from its own operations, and reflections upon them, as consonant to its nature, and the order it holds in the universe. How do I feel myself within? am I in my natural state? do I put my faculties to their right use?

"To require less from others, than is commonly done, in order to be pleased, and to be more studious to please them, not from a meanness of spirit, not from artful views, but from an unaffected benevolence, is another rule of greater importance than is easily imagined; and more effectually reaches all that is aimed at by self-love, without designing it. To this add, that though we should be impartial, yet not severe in the judgment we pass, and the demands we make upon ourselves; watchful against the infirmities and errors too incident to human nature, but not supposing that we shall ever be entirely free from them, nor afflicting ourselves beyond measure to find that we are not. Such an over-strained severity breaks the force of the mind, and hinders its progress towards perfection. In the choice of conditions, or making any steps in life, it is a dictate of wisdom to prefer reality to appearance, and to follow Providence as our guide. To be more indifferent to life, and all things in it, which the less we value, the more we shall enjoy. And, finally, to consider, that the happiness of the present state consists more in repose than in pleasure: and in those pleasures that are pure and calm (which are likewise the most lasting) rather than in those which violently agitate the passions. Happy are we when our pleasures flow from the regularity of our passions, an even course of piety and goodness, a humble confidence in the mercy of God, and from the hope of immortality! not to be contented without a perpetual succession of other pleasures besides these, is the way never to know contentment."

### ECCLESIASTICAL AFFAIRS OF AMHERST, N. H.

The following account of late proceedings of the town of Amherst, N. H. in relation to their meeting-house, appeared as a communication in the Nashua Gazette. No one we think after reading the statement can avoid repeating the inquiries at the close of the article.—What will not the Orthodox do to acquire power? What injustice will they not perpetrate when they have the power?

The Orthodox party constitutes a majority of the town, of something less than two-thirds. The minority consists of Unitarians, Methodists, and Universalists. The pews were owned among them nearly in the ratio of their numbers, the minority owning considerably less now, than when the standard of Orthodoxy was first unfurled among us. For many years past the minority have made application to the town for the use of the Meeting house, for public worship, their rateable proportion of the time. This application has been uniformly negatived by the major vote of the Orthodox. We have asked them for bread, and they have given us a stone. Worse than this, we asked them for a small fish, which was our right, but they have kept our fish and given us a scorpion. This injustice was the more tolerable, however, because the doors of the Court house were opened to us, and we could occupy that as a place of public worship. But lately, even these doors have been closed against us, by an order from the Court of Common Pleas. Under these circumstances, at the last March meeting, a new application was made to the town for the use of the Meeting house our proportion of the time, to be fixed by the Selectmen. No sooner was it known, that such an article was to be in the warrant, than the Orthodox prepared an article and published it in the Farmer's Cabinet, of the 25th of February last, as follows,—

Art. 7th. To see if the town will sell at public auction, all their right to the Meeting house as a place of religious worship, with the land on which it stands with the privileges around the same as heretofore used by the town on the following reservations and conditions,—

*First.* The town to reserve the right to use the house for all town meetings forever.

*Second.* The town to reserve the bell, clock, and belfry or tower, as the property of the town forever, to be under the control of the town, but the purchaser to have the right to pass through the west doors as heretofore. The town to cause the bell to be rung on the Sabbath when any Society or societies worship in the place.

*Third.* Reserving to all owners of pews their full rights—also to the owners of the stoves and organ the right to remove their property from the house.

*Fourth.* The town to keep the belfry or tower in repair, and the purchaser to keep the house in repair, and a neglect to repair, so that the house shall not be as comfortable for town meetings as it now is, shall be a forfeiture of all right conveyed by the deed, and the house to revert to the town.

*Fifth.* Previous to the sale, all the pews to be appraised by a committee of impartial men not residing in the town, to be appointed by the Selectmen,—and the purchaser before receiving his deed to take and pay for all such pews at the appraisal as the owners may wish to sell, provided such owners shall within ten days after the day of sale notify his wish to sell, by a writing left with the town clerk.

*Sixth.* The purchaser to receive a deed of the house and land with the above reservations and conditions, as soon as the pews are paid for, and to receive possession at the time of receiving the deed.

*Seventh.* In case the purchaser shall not within thirty days after the sale comply with the conditions and take his deed, a deed may be given to the next lowest bidder, if he will take it at his bid, and if not, the next lower, if he will take it at his bid, and so on if any one will take it at his bid.

*Eigth.* The Selectmen to be agents of the town, to make the sale, and give the deed.

Here it should be noticed, that this was to be a sale at auction, where the Orthodox Society could be the only bidder. There could not be the least pretence, that either of the other societies were able to take the right of the town in the Meeting house with the incumbrance of purchasing all the pews of the others. This was perfectly well known and understood. So the sale at auction was nothing more nor less, as will appear in the sequel, than for the Orthodox to vote to themselves the town's property at their own price, and even for nothing.—Besides, by this article, the town were to retain the most expensive and to them the useless part of the building, such as the belfry, steeple, clock, bell, and west porch, and to be under perpetual obligation to keep them in repair, and to ring the bell for the purchaser. The land too, under and about the house, was to be absolutely vested in the purchaser, whether improved for a place of public worship or not.

This article underwent considerable discussion. Its glaring injustice was attempted to be pointed out, and particularly the impropriety of the Orthodox society acting by their majority as the town, and voting this property to themselves. The measure was however defended by the leader, and a motion to dismiss the article was lost. This vote was considered as decisive of the fate of the rights of the minority.

The meeting was adjourned to the next morning. The majority appeared with their whole numerical strength.—And being a little pricked in their conscience, or wishing to save appearances and not abandon their main object, they amended their own article to the following effect, that the property should be vested in the purchaser so long only as it should be used as a place of public worship,—that the town should have the right of holding their town meetings in the house only so long as *they* may *wish* to use it for that purpose—that the town should not be under a perpetual obligation to repair, and to ring the bell,—and that a new committee named in the amendment, all of them members of the Orthodox society, instead of the Selectmen, as in the original article, should be appointed to procure the appraisement of the pews and to carry the article as amended into effect. Here we remark, that new Selectmen had been elected, who were not members of the society, as a majority of the old Board were. This appointing a new committee of their own members shews a good look out at least. Some there are so uncharitable as to suspect unfairness, when one party claims to control both sides of a bargain, and to act in the double capacity of seller and purchaser.

The article having been thus amended by the standing majority, and this sale by auction, where there was to be only one bidder, retained, the minority, thinking that the town should interpose some safeguard against a sacrifice of the property, moved an amendment, that the said right of the town should not be sold at a less sum than fifteen hundred dollars. This was rejected. It was then moved, that it should not be sold at a less sum than one thousand dollars. Rejected. It was then moved, that it should not be sold at a less sum than five hundred dollars. Rejected. It was then moved, that it should not be sold at a less sum than one hundred dollars. The leader of the majority was pleased to say he had no objection to this last motion, so it passed in the affirmative. It was then moved, that if any person will give the town fifteen hundred dollars for their said right, such purchaser shall be under no obligation to purchase out the pew holders. Voted in the negative. So the town in effect voted that they would not take fifteen hundred dollars for their Meeting house, but would take one hundred dollars for it! But who were this town of Amherst on this occasion? Why truly, the Orthodox society acting as the town in favor of themselves as the purchasers.

Persons who were not eye witnesses will hardly be able to give credit to such proceedings. But they are spread upon the town records of Amherst to be handed down to future ages, as a memorial of the magnanimity and fairness of the Orthodox of the present day. One of the most fearful features in this transaction is that the head men in the Orthodox society here are men of great respectability of character, and highly estimable in the relations of private life, and that there is in the society as much good character and private worth as is commonly to be found.

They have ordinarily a quick perception of what is right, yet when they act as Sectarians against other classes of Christians that do not go with them, the whole scene is changed. They become both deaf and blind to the claims of justice and equity.

It is uncomfortable for the minority to see the exercise over us of a power purely tyrannical. It is at all times uncomfortable to labor under a deep sense of oppression and injustice. We are however too inconsiderable in numbers and not of sufficient consequence in other respects, to expect that our sufferings will excite any general interest or sympathy. But it behoves the public to consider well the character which power assumes when in the hands of a religious sect.

It behoves the public to ponder deeply the answers that should be given to two questions.

These questions are—What will not the Orthodox do to acquire power? What injustice will they not perpetrate, when they have the power? THE MINORITY.

[From the Christian Reformer.]

### ON THE SAFETY OF BELIEVING TOO MUCH.

The great postulatum in the popular religious systems is, "It is better and safer to believe too much, than to believe too little;" and multitudes persuade themselves that they are undoubtedly right, because they assent to the numerous propositions of a lengthened creed. Such persons look upon a plain religious system, containing but few particulars, as the learned Bramin, Ram Doss, views the doctrines of three persons only in the Godhead, and a single incarnation of the second of those persons,—as unspeakably low, meagre, and degrading, and totally unworthy the notice of those whose comprehensive and sublimely mysterious faith recognises millions of persons in the Godhead, and numberless divine incarnations. Those who call themselves Orthodox Christians, either smile or sigh when the Bramin invites them to pass over the bounds of their very circumscribed system into the illimitable fields of his incomprehensible theology. But if their principle, "Believe enough," be good for them, it is also good for him. He appears to think so, and he acts accordingly. Ought they to blame him for taking their advice? But this he does; for he professes to believe not only what they contend for, that there are *three* persons in one God, but, to make sure work of it, he extends his belief to *three hundred and thirtythree millions* of persons in the Godhead; and while he agrees with them that the Deity did condescend to become incarnate in human form, he carries his ideas of divine condescension so far as to believe that God has passed through incarnations under almost every possible variety of animal form. If Ram Doss errs, it is, according to the before named favorite maxim, on the right side. He may "believe too much," but "this is better and safer than believing too little."

It might, however, prove essentially useful to the advocates of a capacious belief, were they to examine a little carefully into the meaning and tendency of that which they advocate. To believe, necessarily implies a disbelief of something opposite to the thing believed. Thus, to believe in a God, is to disbelieve Atheism; to believe Christianity, is to disbelieve Paganism and Mohammedism; and to believe that prayer must be presented to God through the medium of saints, is to disbelieve that our heavenly Parent will attend to prayers offered immediately to himself. Let this principle be further applied, and it will evidently appear that to believe largely, is also to disbelieve to a corresponding extent. The Hindoo believes in the almost continual recurrence of miracles, and therefore does not, strictly speaking, believe in miracles at all. He believes in so many millions of gods, that his mind can rest firmly upon none; and thus amongst them all he is "without God and without hope in the world." In this way he stretches the vast dimensions of his faith to include everything, until it in reality embraces nothing.

He who believes that there are distinct persons in the Deity; that one of those persons satisfied the justice and purchased the favor of another; and that the saving effects of this purchased favor cannot, after all, be secured by any efforts man is capable of making,—must disbelieve that "the Father is the only true God;" that "God was in

Christ reconciling the world unto himself;" and that man is able to "work out his own salvation." If the believer in the former positions deny that he disbelieves the latter; if he maintain that he receives as equally true the doctrine of a plurality of persons in the Godhead, and the strict unity of God; that he sees in the Father demanding, and the Son giving, satisfaction, two persons possessing precisely the same dispositions and attributes; and that he considers man to be totally incapable of doing anything good but by the immediate operation of the Holy Ghost, and at the same time completely able to "work out his own salvation;"—if he can maintain all this, and that too with the perfect acquiescence of his judgment, he must have the same wonderful mode of making absolute contradictions coalesce, as that by which the Eastern priest makes a belief in millions of gods, and believing in one only, just the same thing, and praying to idols and worshipping God exactly alike. The bare assertions, however, of neither the priest nor the Orthodox believer, will prove that the human mind can assent, at the same moment, to positions so positively contradictory. As soon would they cause the poles to unite, and the distinction between light and darkness to cease, by asserting that these things had taken place.

It is clearly not within the power of the human mind to receive together two propositions that directly contradict each other. The extension of belief must therefore be an extension of unbelief. Believing too much must in realty be believing too little. An unwarrantable enlargement of religious faith must necessarily afford a passage to some important articles of religion. This may receive both illustration and confirmation from the following example:

Let it be granted that God created man to be purely virtuous and perfectly happy in this world; that an evil being tempted man to sin; that this sin led the Creator to make an entire alteration in the order of animate and inanimate nature; that sin, being an infinite evil, required an infinite satisfaction; and that, as the Godhead consisted of three co-equal persons, the Father upheld the claims of inflexible justice, the Son met and discharged those claims, and the Holy Ghost applies the purchased pardon to some of the offenders. In this case, God must have been disappointed in his intentions and thwarted in his plans; the three persons in the Deity must be dissimilar in dispositions and attributes; and by this dissimilarity they effected that which one God, in one person, would not have been able to effect; and yet the combined and best efforts of the three Divine Persons, put forth at a vast expense, and continually in operation, can repair but an exceedingly small part of the mischief done in a few minutes by an evil spirit.

Where, then, are the boasted safety and advantage of closing in with many articles that stand most prominent in the popular theology? They are hard to be found. On the contrary, in assenting to some of those articles there is great danger, if not an absolute certainty, of denying the infinite wisdom, the uncontrolable power, and the boundless goodness, love, and mercy of God. But if these be denied, the only foundation on which man's hope and trust can be built is destroyed.

Were considerations like these allowed duly and fairly to occupy and influence the minds of men, the epithets "scanty creed," "meagre faith," would never more be applied to any religious system that recognized the great truths, "There is one God, and one Mediator between God and men, the man Christ Jesus;" and "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbor as thyself." "For God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained," when "he will give to every man according to the deeds done in the body."

[For the Christian Register.]

COMPENDIOUS SERMON,
NO. XXII.

"Weep with those who weep."—Rom. xii. 15.

Of all the qualities of human excellence, none perhaps are held in higher estimation, than that sensibility, which prompts one to "weep with those who weep." It is essential to female grace, and even to manly virtue. Without this, the courage of the hero may be terrible, but can no longer be deserving of admiration. It degenerates into a kind of ferocity, from which every heart should revolt, and every eye be turned with abhorrence. So general, indeed are these sentiments, that many assume the appearance of sympathy, who feel very little of what they attempt to display.

Sensibility is supposed to depend much on nature, on the original constitution; and on that ground to be more characteristic of one, than of another. This I believe to be true. All the feelings, whether tender or stern, seem to be modified more or less by innumerable diversities in the animal frame. Still, however, the sensibilities of the heart are preeminently capable of cultivation. The tiger of nature may be transformed into the lamb, and the hawk into the dove.

It becomes, then, a momentous question, by what means the tender sympathies of the heart are to be awakened or improved. To this inquiry some may answer, By frequent exercise, without regarding much the nature or manner of that exercise. It may be thought sufficient to muse on fictitious sorrow, as presented in those novels and tragedies, which make the strongest appeals to the heart. Of this, however, we have great reason to doubt. It is no uncommon thing for a person to weep freely over a fictitious scene, who would not shed a single tear over distresses equally great, but not quite so much embellished by circumstances and connexions. I will not say that novel-reading does either necessarily or commonly blunt, or pervert the natural sensibilities of the heart. Perhaps it does not in any other way, than that of dissipating the thoughts, and producing a degree of listlessness, which is not at all congenial to generous or tender feelings.

1. If we would cultivate and improve our sensibility, we must give ourselves to meditation. We must think much of the real sufferings of others. We must endeavor to bring them home to ourselves, and think and realize what would be our feelings were our situations reversed, were we subjected to the same distresses. In a word, we must open our hearts to the generous sentiment of our religion, required by the second great command, "Thou shalt love thy neighbor as thyself."

2. To improve our sensibilities, we should not only meditate on the real sufferings of others, but we should *visit* scenes of distress, when there is reason to suppose we might in any way afford relief. Where there is no reason to suppose this, we should keep aloof from such scenes. We should not allow ourselves to view with complacency or indifference the agonies or the slightest pains of any creature upon earth. The gratification of curiosity, procured in this way, will cost the heart dear, tending, as in the nature of things it must, to blunt the tenderest sensibilities.

Still, however, it is not inconsistent with the liveliest sensibility, or the most generous affections, to accompany our nearest friends in scenes of the greatest agony; provided there is reason to hope, that we may perform offices of kindness, which would otherwise be left undone, whether in mitigating their bodily pains, or in soothing or supporting their minds. This indeed is the highest proof of tenderness and affection. And it was remarkably exemplified in those female friends of our Saviour, who followed to Mount Calvary, and forsook him not amid the scoffs of priests and soldiers and the unutterable pains of crucifixion.

MATHETES.

[For the Christian Register.]

INNOVATION.

MR EDITOR,—I noticed an article in the Register of last week, on "Public Worship," the admission of which into your columns has induced me to offer some remarks relating to the same subject. I agree with your correspondent, that the "dread of innovation" has been heretofore "as great as the desire of improvement," and that this fear has been "peculiarly prevalent with regard to religious institutions." But I think the first sentiment is now declining, and the second is gaining strength among Christians who hold liberal and rational principles; I think also, that the more enlightened and liberal, the more conscientious and pious, would most readily accede to any plan which should have for its object the real and permanent improvement of the external forms of Public Worship.

There are some circumstances existing in the present day, which render the hope of such an event more encouraging than at any former period. The character of our clergy, and the sentiments they have recently expressed on this subject, both from the pulpit and the press, (though only incidental) are sufficient to prove that they would not oppose the wishes of their people. Our religious teachers, as a class, are altogether different from those of former years; they are not ambitious of the dignities and honors of the Priesthood—they do not desire to "usurp a spiritual authority,"—to be "lords over the heritage," or to rule the consciences of the flock to whom they sustain the pastoral relation; and though in compliance with "ancient usage," they still retain the title, and the Sunday garb, which marks their distinction from their fellow Christians, they do not (if I judge them rightly) esteem these external distinctions as essential or valuable, and would be more willing to relinquish them, than their people to allow such a relinquishment.

The fear of innovation is undoubtedly much greater on the part of the laity, than the clergy, and especially of such innovations as should impose more religious duties on the former. The labors and duties of the ministry have greatly increased with the increasing light and knowledge of the age. Their faculties, talents aad arguments are tasked to an extent formerly unknown. A portion of their hearers have become so conversant with those departments of learning and science, which were formerly known only to the privileged few, that they would not be satisfied with a moderate share of abilities, learning, or eloquence in their preachers. But there are still many in every Christian society, who do not fully understand or appreciate the nature and design of the relation subsisting between pastor and people. They wish to have a man of talents and piety for their established teacher, who shall study for them, pray for them, preach to them, and perform all religious offices of a public, or domestic character, to which they feel themselves incompetent.

In selecting such an one, they imagine themselves to have fulfilled a religious obligation, and it may be inferred from their subsequent language and practice, that in making this selection, and conferring on this individual the title and office of their minister, they expect also to transfer to him a weighty share of their own responsibility. In this respect, many who bear the name of Unitarians, are sound Orthodox believers in the doctrine of "imputation." They think their own religious merit, and religious safety in a good degree identified with the zeal, piety and fidelity of their pastor; nor do they appear in the least to realize, that the qualities they commend and admire in him increase their own obligations and responsibilities in a degree proportioned to the superiority of his virtues and qualifications. Our clergy, I doubt not, would cordially unite with their respective congregations in reforming the errors and superstitions of past ages, which still cling to some of our religious institutions, and would agree to any alterations in the present forms of public worship which a respectable number of their society would propose and approve. But if the "people love to have it so," if they prefer the position of listeners and spectators, to the more arduous business of studying, thinking, and acting for themselves, they cannot expect to derive from their passive attendance in the sanctuary the blessings and benefits for which Christian, social worship was originally instituted, nor to exercise or enjoy that Christian affection and spiritual communion which the disciples of Christ in the primitive age considered it their duty and their happiness to cultivate in themselves, and enjoined most earnestly and frequently on all the followers of their divine Master. R.

[For the Christian Register.]

CORRECTION.

MR EDITOR,—A correspondent in your last paper, signing himself T. R. has made an erroneous statement which it is my duty to correct; and as I dislike all anonymous communications that aim to give facts, I leave my name with you, to be communicated to T. R. if he will take the trouble to call for it. His statement is as follows, "I was not a little grieved and disappointed to learn that a writing was posted on the walls of the Church, where I usually attend, containing a request that the congregation would not join with the choir in singing. Thus avowing the sentiment, that one part of the service was considered as belonging exclusively to one part of the assembly." Now for the facts.—

The Singing Committee of the Society referred to, having employed a select choir in the organ loft, deemed it necessary to adopt some plan to prevent the intrusion of inexperienced singers, especially those who did not belong to the Society, and who of course were not in the habit of attending the private weekly rehearsals of the choir.—The mode adopted, viz. placing a written or printed notification on the organ loft, has been common in this city. Now for the notification on the organ loft, *not on the walls of the church*, as T. R. asserts:—'Only those persons who attend the regular rehearsals of the choir, are expected to unite in the singing on Sundays in the *organ loft*.' Now I will ask, if any man in his right mind, could infer from the premises, that the Singing Committee indulged for a moment an idea or a wish, that the Society as a body should refrain from joining in this very delgihtful part of worship?

It must be repeated again, that the notice so offensive to T. R. was placed on the sides of the organ, of course could be seen by those only who occupied pews in the gallery. If the intention which T. R. wishes to fasten upon the Committee was ever entertained by them, they would have placed the writing as T. R. has worded it, not only upon the walls, but the doors of the church, above and below. It is strange that the writing complained of, as so *conspicuous* on the walls of the church where T. R. worships, should not have been *seen* by him, but that he should have *heard* of it from another, for it was placed where it now is, on the very Sunday that he listened to the sermon "in which the importance of public worship, and its beneficial influences on society were discussed and demonstated." In conclusion I have a right to make one suggestion, and I address it to T. R. and his readers—to exercise great caution in forming an opinion, from a *one-sided* story, and rather than make an erroneous statement upon hearsay and first sight, adopt a more candid line of conduct—go boldly to those who have given the supposed offence, expostulate with, and if need be, reprove them. C.

CHRISTIAN REGISTER.

BOSTON, APRIL 14, 1832.

DISTRIBUTION OF TRACTS.

The power of the press, as a means of influencing opinion, appears to be well understood at the present day, by all parties and classes of men. Whatever may be the purpose to be effected, whether political or religious, the press acting on public opinion is the mighty instrument by which it is accomplished. As a means of religious influence, none understand it better than our Orthodox brethren. There are doubtless those who have a more scrupulous sense of honor and duty than appear to belong to some of them, as to the mode of applying this power, and the exact truth of what they shall cause the press to utter, but certainly enon use it either less timidly, or more adroitly, extensively, perseveringly.

Our readers are generally acquainted with the systematic measures adopted by them, throughout the country, about a year since, for giving a universal circulation to their tracts. They were thrown into every house, and what was worse,—to ensure their reception,—were followed by the impertinent intrusion of zealous visitants; for many of whom a single denial was not enough. You must repeat it, and that with an almost offensive sternness, before they would understand you, or think you in earnest in your purpose not to have your family so annoyed. This meddlesome zeal, offensive as its results frequently were, had undoubtedly in its origin, a large mixture of good intention; but being based on the narrow principle that Orthodoxy, and that only, was Christianity, and that without such Christianity there was no salvation, it led to a course of conduct not only uncourteous and unjustifiable, but in many cases worthy of severe and indignant censure. This merited censure it has repeatedly and largely received, and we hope that the instigators of these measures have learned wisdom and modesty by the rebukes that have been administered. To what extent, and with what vigor, these domestic operations of the American Tract Society are now carried on, we are unable to say. If we may judge of the domestic operations from the following statement, we have no reason to suppose that their efforts have been relaxed.

We learn that the Executive Committee of the American Tract Society have appropriated $5000, for the distribution of Tracts in foreign lands, to be remitted under the direction of the Finance Committee, as follows, viz.

| | | |
|---|---|---|
| For the use of the | American Baptist Missionaries in Burmah, | $1000 |
| Do. | Amer. Missionaries in China | 500 |
| Do. do. | do. Bombay, | 600 |
| Do. do. | do. Ceylon, | 500 |
| Do. do. | do. Sandwich Islands, | 500 |
| Do. do. | of Protestant Episcopal Church in Greece, | 300 |
| Do. do. | of A. B. C. F. M. on the Mediterranean, | 500 |
| Do. | Moravian Church of United Brethren, | 200 |
| Do. | Paris Religious Tract Society, | 400 |
| Do. | Lower Saxony Tract Society, Hamburg, | 200 |
| Do. | Wm. Ropes, Esq. St. Petersburg, Russia, | 300 |
| | Total, | $5000 |

We do not mention this to complain of it. We rejoice rather, to see so large a portion of the American Tract Society's funds appropriated in this way; first, because it may be supposed that the books and tracts circulated on these foreign stations are generally less sectarian in their character than their domestic tracts, and may do some good; and secondly, because so large an appropriation for the distribution abroad must limit the circulation of their sectarian tracts at home, which for the most part we apprehend do more hurt than good.

We mention these facts partly as an excitement to the friends of Unitarian Christianity to be up and doing, and to see that the influence of the press, which is open to all alike, shall not be so used by others, or so neglected by us, that error, as we deem it, shall have any unfair advantages in its contest with truth.

There has been in this respect a very commendable increase of zeal and activity among Unitarians within a few years. Much has been done by the Book and Pamphlet Society, in furnishing tracts for gratuitous distribution to such as ask for them, and many individuals have disconnectedly purchased and distributed them. This is well. Let not the friends of Christian truth and Christian freedom discontinue this practice, but pursue it with increased activity. And let them not be contented with private and individual efforts. Their power can be greatly increased by union and co-operation with others of like minds. We would have tracts forced upon none; but we desire that enough should be furnished for all who manifest a wish to know the truth as it is in Jesus.

MR FOX'S SERMON.

We have been much pleased with several passages in a sermon entitled, "Moral cautions on the anticipated approach of the Cholera, delivered at the Finsbury Unitarian Chapel, [London,] on Sunday, Nov. 6, 1831, by W. J. Fox." Having spoken of the reasons "why humanity is susject to disease and pain," and of the probability that England would not "escape the ravages of a disease which, arising in its terrors on the banks of the Ganges, had scattered desolation over nearly an eighth part of the surface of the earth," Mr Fox proceeds, "to inquire about the state of mind in which such a visitation should be met, and by which it will be mitigated;" and after enlarging in his usual excellent manner on two topics,—"1. If it must come, let not its approach be rendered more formidable by the exaggerations of a terrified imagination, and the consequent want of calmness, clearness, and presence of mind;" and "2. If it must come, let it not impair or prevent our piety—let it not degrade the character of our devotion,"—he indulges himself in a series of admirable counsels, of which the following is a specimen.

If it must come, let it not turn us from our duties. That "self-preservation is the first of duties," is a maxim that will probably be heard from many mouths; it is only true in a higher interpretation than they would probably consent to give it. The self to be preserved is not only our physical, but our moral being. There are continually much higher duties imposed upon us than the avoidance of bodily peril. The common notions of contagion, and the personal apprehensions resulting from them, have generated a world of baseness and suffering, by the extent to which they have caused the desertion of the sick, their abandonment to such care as could be purchased, and the absence of the thousand alleviations which can only be ministered by friendly hands. He only effects self-preservation who does his duty; and then, even in death, he has saved all of self that is worth preserving. O may no claim of affection, friendship, blood, or neighborhood, be obliterated from any heart by this scourge, if it should pass over the land! Where there is peril of infection, it is ever least to those who meekly brave it, in reliance upon God, and in the discharge of duty. Its existence is commonly overrated. Ten physicians at Warsaw inoculated themselves from patients suffering with the Cholera, and with impunity. Blessings on their heroism! The sick had reason to bless them; so has the world.

If it must come, let it not deaden our charities. There will be pre-eminent need of their life and energy. Such times are too apt to close up and harden men's hearts. They contract themselves into that narrow circle within which they hope the enemy will not be able to force an entrance. But the poor, the amelioration of whose condition should be seldom absent from the good man's mind, will be likely to suffer the most under such a visitation. In his more customary forms, death may be impartial. He is privileged not to respect persons or station. But the mode in which circumstances compel the poor to live, marks them out for the visitations of contagious or epidemic disease. It should mark them out also for a thoughtfulness and charity which will stand erect in the storm, whatever else is levelled. They will need to be cared for; and He, who may command destruction to waste them at noon-day, also commands that morning, noon, and night, shall charity repair the waste. It should anticipate the evil on their behalf; and in the hearts of Christians should the spirit of the gospel say, with its Author, when he wept over the coming calamities of the outcasts of Jerusalem, "I would gather thy children as the hen gathereth her chickens under her wings."

Such is the spirit of true Christianity. It refreshes one wherever one finds it. What a contrast between sentiments like these and those grossly selfish regards which rule in the breasts of unsanctified men! Who should not toil and pray for the spread of the incorrupt gospel? Let its noble, generous, self-sacrificing principles prevail, and even on earth we might enjoy much of heaven.

OWEN FELLTHAM'S RESOLVES.*

We welcome this fourth volume of a valuable and interesting series of old writers; and think the Editor has done a good service by the present selection. It is remarkable, considering the excellence of Felltham's productions, that so little has been known of his history. But whoever reads his "Resolves," will feel a curiosity to know something of a man, who united so much originality with sound judgment, wit, and piety; more especially when it is considered, that a considerable part of them was written when the author was "at the boyish age of eighteen," so that he has furnished "a very rare and extraordinary instance of early genius, sagacity, and cultivated knowledge."

An old critic calls the Book of Resolves, "a treatise full of good counsels, and free conceits." This latter term would be unjust to the real merits of this work, unless the full meaning of the former were taken with it. For with the sportiveness of wit, there is a seriousness and piety, pervading the whole, which entitles the book to a place among the best practical treatises. In the "Resolves," or brief chapters on "the evil in man, from himself, and occasions;" on the "danger of once admitting sin;" "the inconvenience of neglecting prayer;" "on faith and good works," "religion and morality," and on "a Christian's three-fold condition," the reader will find how forcible are right words, and how aptly such are described by one, who knew well the art of saying them, "as apples of gold in pictures of silver."

In one of these pieces, Felltham speaks excellently well and with gravity of the "danger of a fruitless hearer," but he does not forget the corresponding obligation of the preacher to utter something that shall be worth the hearing. And thus he complains of the "defect of preaching," which as it comes from a wise layman, we commend to the attention of all whom it concerns.

The excess, which is in the defect of preaching, has made the pulpit slighted; I mean the much bad oratory, we find it guilty of. It is a wonder to me, how men can preach so little and so long; so long a time and so little matter. I see no reason that so high a princess as divinity is should be presented to the people in the sordid rays of the tongue: nor that he who speaks from the Father of languages, should deliver his embassage in an ill one. I see not but that divinity, put into apt significants, might ravish as well as poetry.*

* See advertisement.

PEACE SOCIETIES.

We have pleasure in recording the doings of Peace Societies. No man of well disciplined mind,—no Christian certainly, can doubt their excellent tendency. Their effect in lessening the frequency and the horrors of war is enough, if this were all their good influence, to recommend them to favor. But who can doubt that the habit of contemplating the value and importance of national peace will almost necessarily lead to a more scrupulous regard to the means of preserving the peace of smaller communities of towns, neighborhoods and individuals; and to efforts for abstaining from, and for suppressing not only acts of personal violence, but the indulgence of unkind and reproachful language, and angry feelings.

We have frequently noticed the proceedings of the Old Colony and the Hingham Peace Societies, and we now insert with pleasure the following account of a late meeting of the latter, with which a friend has just favored us.

The Hingham Peace Society held their annual meeting on Fast-day, when Rev. Mr Brooks was chosen President, and Joseph Wilder, Jun. Esq. Secretary. An address was delivered by Mr Luther B. Lincoln, worthy the subject. Mr L. after paying an eloquent tribute to the value of classical literature, noticed with just discrimination the

baneful influence which the frequent descriptions of war in the ancient authors must have on the tender sympathies of youthful scholars.

These annual addresses have a silent but constant power; and we truly hope the time will come, when the public mind will be as much excited to provide against war, as it now is to keep off the cholera, or any other fatal calamity.

CORRESPONDENCE.

Our community at the present day seems everywhere interested in the consideration of religious topics. There is scarce a town or village, from one extremity of the country to the other, in which an earnest spirit of inquiry and discussion in regard to the prevalent religious doctrines of the day is not awakened. As knowledge prevails, men are becoming more and more impatient of religious mysticism and of contradictory and exclusive creeds.

In the midst of this general excitement, and this impatience of mere authority without reason in religious things, there is much danger that those whose time and means do not admit of thorough investigation,—who are without suitable books, and have no religious instruction, but as it is associated with the doctrines of Calvinism,—there is danger, we say, that many such in the community, especially in places more newly settled, mistaking the corruptions of our religion as parts of Christianity itself, may be disgusted with all religion, and either settle down in careless indifference, or be excited to active opposition to Christianity. Our strong conviction of the correctness of these views leads us to desire earnestly, that a more general and deeper interest may be excited among religious men in the American Unitarian Association; and that thus a new energy and an increased activity may be imparted to its operations; and especially that the means may be provided for supplying one or more active and efficient agents, who shall visit the various sections of our country, and aid in giving a favorable direction to the inquiries of those, who are seeking the truth, and in confirming the faith and animating the zeal of those, who believe they have already found the truth in the simple principles of Unitarian Christianity.

The readiness and desire of the people to receive the tracts of the Association, and to listen to our preachers, are evinced by letters from all parts of the country. From some recently received we will give extracts.

The following are from a correspondent at St Louis, Missouri, under date, March 17.

'In the course of the few weeks of my casual sojourning in this city, I have had conversation with several gentlemen relative to the formation of a Unitarian society here for the purpose of religious worship, who appear to be exceedingly desirous that something should be done towards effecting that object. With that view, I have been requested to write to some person in Massachusetts, who would be likely to take an interest in the subject, and to solicit his good offices in aiding them in the undertaking.

'The plan proposed is to procure a preacher of Unitarian sentiments, to preach in this city a few sabbaths, by which means it may be ascertained whether a society could be formed large enough to settle and support a minister of that denomination. The gentlemen with whom I have conversed are sanguine in the belief that it may be done.

'As none but Orthodox creeds have ever been taught from the pulpit in this place, the people are generally uninformed as to the views of Unitarians, whose doctrines are stigmatized as the most dangerous of all heresies. It is certainly desirable that this gross misrepresentation should be corrected, and that those who take an interest in the subject of religious worship should have an opportunity of hearing and judging for themselves between Unitarianism and those who proscribe it; between a system which is plain and intelligible to the humblest capacity, inculcating piety, benevolence and purity of heart as the basis of religion, and that arrogant, intolerant, and Pharisaical spirit, which denies the Christian character to all whose faith does not exactly correspond with that standard which it has erected in itself, and which denounces them as heretics and reprobates. It is believed that many of the most intelligent and respectable citizens in this place would embrace rational and scriptural views of religion when once presented to them, and would gladly join a society where such views should be preached.

'The spirit of bigotry and fanaticism, which has been manifested here this winter, under the direction of the minister of the Presbyterian church, has disgusted many, some even of his own society, and this circumstance seems to be favorable, at the present time, to the introduction of rational doctrines. With the assistance of some half dozen ministers like himself, whom he invited from a distance to labor with him in the good work, he succeeded in producing an extraordinary excitement among a few men and many women and children, who were made to believe that their peculiar feelings were to be ascribed to some supernatural agency, and that those feelings were the very essence of religion. This excitement, which was termed a revival by those who conducted it and performed the ceremonies by which it was produced, was constantly and emphatically represented by them as the work of the Holy Spirit. They began with a four-days meeting, as it is called, which was finally extended to four times four days, and as many more added to them, before the excitement subsided. Almost the whole period was consumed in praying, preaching, singing, exhorting, whispering, relating experiences, and rehearsing marvellous stories. Many meetings were held on each day during the season of the excitement, the first usually commencing at sunrise and the last continuing until nearly midnight; and the people were told by their instructors, that it was their duty to neglect every other kind of business for the sake of attending these meetings; because it was evident, as it was said, that the the Lord was now here waiting to pour out his spirit upon those who would receive it, and none could tell how long he might be disposed to tarry.

'I attended several of these meetings, and witnessed proceedings which appeared to me more like the promptings and displays of fanaticism, than the manifestations of genuine religious feeling. The same routine of expedients for producing an effect was adopted here as that described by Mr Whitman in his letter to an Orthodox clergyman, and which, according to newspaper accounts, has recently been adopted in Philadelphia and different parts of the State of New York. On these occasions, those who wished to be considered as converts would be directed to take a particular seat, or to kneel during prayers, as evidence of their conversion; and without giving any other proof of amendment or reformation, except by assenting to a few unintelligible propositions or mysterious doctrines, they would, on the very next sabbath, be admitted as members of the church. I have seen a large company of these candidates for church membership, subjects of instantaneous conversion, among whom were little girls apparently not more than ten years of age; and probably there was not one in ten of the whole company, who had any clear conceptions of a single article of the confession of faith to which they tacitly assented, embracing the Calvinistic doctrines of the trinity, total depravity, original sin, election and reprobation.

'I have been thus particular, that you might see the propriety of giving the people of this place an opportunity of hearing different preaching from that to which they have been accustomed. If that opportunity can be furnished, I doubt not it will be the means of advancing those principles, which I am sure you highly value.'

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A correspondent of Oneida County, N. Y. writes thus:—

'Could a Unitarian missionary be employed in preaching in this part of our state, his labors would be valuable to the cause of true Christianity, and, no doubt of great importance in the result. And why cannot this be done?'

—

A friend in the interior of this State, remarks in a letter of the 3d instant:

'Every day confirms me more and more in the opinion I have often expressed, that there is pressing need of more tracts that are plain, pointed, and palpable. The people generally are not fools—but they are not learned—they are not acquainted with Latin and Greek—nor with the language of fine writers in English. I would not have the American Unitarian Association publish one tract less of the kind they are publishing; but I wish they would multiply greatly those of a different character. I would have many of 4, 8, 10, and 12 pages. I cannot but think that the cause of truth would be greatly promoted by it. A hundred dollars laid out in this way would carry our sentiments to 50,000 souls!'

## LITERARY INTELLIGENCE.

*Boston Society for the Diffusion of Useful Knowledge.* At a meeting of this Society, held at the Exchange Coffee House on Friday evening, April 6, the following gentlemen were elected officers for the ensuing year.

Hon. Daniel Webster, *President.*
John Pickering, Nathan Hale, } *Vice Presidents.*
Jacob Bigelow, M. D. *Corresponding Secretary.*
William Gray, Esq. *Recording Secretary.*
Henry F. Baker, *Treasurer.*

*Directors.*—Samuel T. Armstrong, Chas. C. Nichols, John P. Thorndike, Abbot Lawrence, William J. Loring, Thomas B. Curtis, Esqs. Chandler Robbins, M.D. J. Greely Stevenson, M. D. Joseph Tilden, and B. A. Gould, Esqrs.

The following is an extract from the third annual report submitted to the Society.

During the past year the plan of publishing useful works under the sanction of the society, and at a reduced price, as proposed in the second annual report, has been carried into effect; and the following works have appeared, under the title of "The American Library of Useful Knowledge," viz Vol. I. containing Addresses delivered before different societies, both in England and in the United States—with an account of Lord Bacon's Novum Organum, and Dr Herschel's Discourse on the Natural Sciences; Vol. II. containing Lardner's and Kater's Treatise on Mechanics; Vol. III. containing the first part of Muller's Universal History; Vol. IV. containing Lardner's Treatise on Hydrostatics and Pneumatics.

The Managers deem it unnecessary to offer any further remarks upon the objects and progress of the Society. The interest of the public in this institution is still sustained, and the happiest results are anticipated from a steady perseverance in carrying into execution the original design of the association.

*New Sketch Book.* We learn, says the National Gazette, that Messrs. Carey & Lea have in the press a new Sketch Book by Washington Irving. The work is called the Alhambra; the scene of it is Spain, and it contains a short account of the author's travels to Granada, and some of the legends of that vicinity.

*Judge Hopkinson's Leeture.* A "Lecture upon the Principles of Commercial Integrity, and the Duties subsisting between a Debtor and his Creditors," by Judge Hopkinson, has just been issued by Messrs. Carey & Lea, in the pamphlet form. The National Gazette says. "It is replete with practical maxims and lessons, which recommend it particularly to the study of all men of business."

*New Books.* Mr Chauncey Goodrich, of Burlington, Vt. annnounces as having in press, "Sermons on the Ministry, Worship, and Doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D. late of Lexington, Ky." Also,

"A Commentary on the Epistle to the Romans, from the German of A. Tholuck, Professor, etc. at Halle, with notes and an appendix. By Rev. Joseph Torrey, A. M. Professor, and James Marsh, D. D. President of the University of Vermont."

*Gilbert Stuart Newton, Esq.*, has been elected a Royal Academician, in the room of James Northcote, Esq. deceased.

## DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

In the Senate, the bill for the relief of certain surviving officers and soldiers of the Revolution, was read a second time on Friday, April 3d, and referred. In the House of Representatives the Indian appropriation bill was passed.

In the Senate on Thursday, the 5th inst. the Pension bill was amended so as to include officers of the Navy and Marines.

In the House of Representatives on Monday, April 2d, a memorial was presented from sundry subjects of the Kingdom of Great Britain, residing in England, praying Congress to aid the American Colonization Society, as an effectual means of suppressing the African Slave Trade, &c. The memorial was referred to the Committee on the Colonization subject. A reconsideration of this vote was moved, and considerable ardent debate ensued. Mr Blair, of South Carolina, in allusion to the Slave question, observed he "could tell gentlemen that when they moved that question seriously, they from the South would meet it elsewhere, in the open field, where powder and cannon would be their orators, and their arguments lead and steel." The following is the memorial.

CIRENCESTER, (England,) Jan. 25, 1832.

To the Honorable House of Representatives of the United States of America, the undersigned members and Friends of the American Colonization Society, resident in Great Britain, respectfully present the following address:

Deeply impressed with sentiments of abhorrence of the evils of the Slave Trade and Slavery, we resort to your Honorable House as to a refuge for the oppressed, under the sanction of a consoling trust that circumstances are at this crisis highly favorable for effecting a beneficial change in the condition of the colored population of the United States, and in the full belief that you, as conservators of Liberty, will lend every possible aid to the sacred cause.

We feel attached by Language, Lineage, and Religion, to our American Brethren, and we sincerely rejoice in the growing prosperity of their beloved country; but, we fear that that prosperity may at no very distant period be exposed to danger, should not the system of slavery which prevails in several of the States be materially corrected, if not wholly eradicated.

It appears to us an incontrovertible fact, that a mixed population of Whites and Blacks cannot in the nature of things cordially unite, nor experience those reciprocal social blessings, which either of the classes might, if separate, enjoy.

Under this conviction, we, your Memorialists, beg to lay before your Honorable House a concise view of those circumstances to which we have alluded, and that appear to us of a character so auspicious to the eventual relief of America from the lamentable consequences of slavery, and to the restoration of the emancipated to a proper station in society.

The leading point to which we would refer is the rising Colony of Liberia, on the western shores of Africa, established by the silent, persevering, and judicious efforts of the American Colonization Society, to which we steadily look as an asylum pointed out (may we say) even by the finger of Divine Providence, where the sons of Africa will find a climate congenial with their constitutions, and may form a society peculiarly adopted to develope their capabilities, and what is more, to extend Civilization and Christianity into the very heart of Africa, and to establish a legitimate commerce on the ruins of that most infamous traffic, the Slave Trade.

It appears that numerous offers of slaves for emancipation and colonization are made to the Society, which, to the extent of its means, it eagerly embraces; but for the purposes of so great an undertaking, the means of individuals or of the Societyare too limited.—Happily for America, she is about to be exonerated from a Public Debt, and we venture respectfully to ask to what better purpose can National resources be applied?

In conclusion, we presume to solicit such aid on behalf of the American Colonization Society, as to your Honorable House may seem meet; and we shall ever feel ourselves anxious to do all in our power to promote the welfare of the United States, and to sustain the amicable relations which so happily subsist between that country and our own.

[Signed by forty persons.]

*Essex North District.* A tenth unsuccessful attempt has been made in this District, for the choice of a Representative in Congress. Another unsuccessful attempt has also been made in the fourth Congressional District in Vermont, to elect a Representative.

*Portland Election.* The first election in Portland, under the city charter, was held on Monday last. There were four candidates for Mayor, but no choice. A. L. Emerson, Esq. had the largest number of votes. Seven Aldermen, and eighteen Common Councilmen were chosen, leaving three vacancies.

*Connecticut Election.* The election of State Officers in Connecticut, took place on the first Monday in this month. Governor Peters was reelected by a large majority. A new Senator in Congress will be chosen by the present Legislature, to fill the vacancy occasioned by the expiration of Mr Foote's term of office.

*Dr Kirkland.* A bust of Rev. Dr Kirkland, executed by our fellow citizen, Greenough, has been presented to the Atheneum, in this city, by a number of American gentlemen, at whose request it was executed.

*The Mails.* The following is from the Boston Daily Advertiser & Patriot, of the 11th inst.

It appears from a notification issued from the Post Office Department at Washington, that an important change has been made in the arrangement of the daily mail between Washington and New York, by which a saving is made of nearly a day in the time occupied in passing between those two cities. The present arrangement is, that the mail shall leave Washington at 1 o'clock in the morning, reach Baltimore in season to take the steam-boat at half past 6 on the same morning, and reach Philadelphia at 5 o'clock in the evening. It will depart from Philadelphia at 6 P. M. and arrive at New York at 7 o'clock on the following morning. We are not informed as to the changes, if any, that are made between New York and this city. In proceeding to the South, the mail will leave New York at half past 2 P. M., Philadelphia at half past 6 A. M., Baltimore at 5 P. M., and arrive at Washington at 11 P. M.

*The Blind and Lame.* The corner stone of a Hospital for the Blind and Lame was laid on the 2d inst. in Philadelphia.

*Discovery in the Pacific.* The New York Mercantile Advertiser contains the following.

Extract of a letter dated Stonington, April 2d, 1832.—"The current report here, is, that Capt N. who has lately returned from the South Seas, has made a valuable new discovery in the Pacific, of Fur Seals.—That the main Island was also inhabited by a small race of human beings, that came readily in numbers on board of the vessels, when at anchor in the harbor, would greedily devour whatever was given them to eat, were to all appearance perfectly inoffensive.—Several of them when the vessel was about departing, were desirous to come in her, but the Captain declined bringing them away.—It appears the seals resort to the smaller Islands, at sea board, out of reach of the natives, similar to those at the Sisters, at Chatham Island, when first discovered.—I have conversed with one of the seamen: he says the seals were numerous, and gentle, would not move out of their way, when among them—that they knocked down upwards of 800 at one time, could have loaded their vessel in a short time, but had not the salt to enable them to do it.

*Railroad.* The Directors o the Boston and Worcester Railroad Corporation have made a long and able Report respecting the route, expense and other circumstances connected with the proposed Road. The Engineer, John M. Fessenden, Esq. accompanied by the President, investigated the various contemplated routes.

The result of these investigations, was a decided preference to the southern route, which passes through Brighton, Newton, Needham, Natick, the southern part of Framingham, the north part of Hopkinton, the south part of Southborough, Westborough, Grafton, and the eastern part of Worcester.

The Main Street in Worcester is found to be 456 feet higher than Charles Street in Boston. This elevation must of course be gained by the inclination of the road, making an average of 10 1-2 feet per mile of the whole distance On the line of road, as it has been located by the Engineer, the whole amount of ascent in proceeding from Boston to Worcester is 554 feet, being only 98 feet greater than the actual elevation of Worcester above Boston. The whole descent, therefore, on the line of location in passing from Boston to Worcester is only 93 feet, or an average of 2 3-10 feet per mile.

In regard to directness, also, the route is favorable, when it is considered how completely all inconvenient elevations and expensive excavations are avoided, in passing a country which is in general so uneven. The length of the road as it is located, is 43 1-4 miles. This is about four miles longer than a straight line between the points of termination, and about equal in distance to the road which is now most travelled between Boston and Worcester.

Should the most expensive form of construction be adopted, the estimated cost of the road is $883,704, and this amount includes an estimate of $21,156 for the cost of the land, and the damage to estates passed through.

*Treaty with Mexico.* The ratifications of the Treaties of Commerce and Navigation, and of Limits between the United States and Mexico, have been exchanged at Washington, by the Secretary of State and the Charge d' Affaires of the United Mexican States.

The New York Journal of Commerce contains the following extracts from letters from Vera Cruz relative to Mexican affairs.

*Vera Cruz, March 7*, 1832. A heavy battle has been fought between Santa Anna's party and the government troops, about seven leagues from this city, in which the former were completely routed, and lost many men, a large number being taken prisoners. The loss on the other side is no doubt very great, as they did not pursue the remains of Santa Anna's army, who fled for Vera Cruz. Santa Anna returned to the city with a very slight wound. We have had no news from Mexico for a number of days, and many conjectures are afloat as to the cause. Some suppose the city has also revolted.

*March* 19. It is rumored that Gen. Santa Anna has been for three days off St Antonio, in a brig which has at length disappeared. So you may perhaps soon expect him in the United States. His flight is very proper, for he had no troops to defend him.

## FOREIGN INTELLIGENCE.

*England.* By a late arrival at New York, London papers were received to Feb. 29th. They state that new cases of the cholera continued to break out in London. The whole number of cases to the 28th was 77; the number of deaths in London was 43. The whole number of remaining cases in other parts of the kingdom was 100, of new cases on the date of the last reports, 31.

The London Times says that the King has authorized Lord Grey to create as many new Peers as may be necessary in the present House of Lords to carry the Reform bill; the Globe says that no new creation of Peers will be necessary.

A later arrival states the number of new cases of cholera in London, reported the 29th Feb. to be 26, deaths 12, whole number of cases from the beginning, 130, deaths 81. All quarantine restrictions between different parts of the kingdom, except with Liverpool, were discontinued.

*The Compass.* An English paper says,—"The Pantaloon, 10 guns, Lieut. Dawson, will proceed to sea in a few days with Col. Creighton, Royal Engineer, on board, to try the efficacy of a newly invented celestial compass, the properties of which are said to be the showing the true variation, true latitude, and true influence of the ship on the common steering compass at sight."

*The poor rates* of England and Wales collected in 1831, amounted to £8,111,422, being an increase of 8 per cent. on the the amount of the preceding year.

*Portugal.* The captain of the brig Roanoke, left Lisbon Feb. 25th. He states that the people were daily expecting Don Pedro. Two English seventy four gun ships were at Lisbon, and eight ships of the line were to sail from Falmouth. It was supposed that this armament was sent to prevent the interference of the Spanish Government.

*Algiers.* Disturbances had taken place at Algiers, in consequence of a demand made by the French Government for a large quantity of wool for soldier's matrasses. The Moors resisted the demand, and the requisition was withdrawn. We learn nothing of importance from other parts of Europe.

*Algiers.* The following is an extract from a letter, of recent date from the Paris correspondent of the New York Courier and Enquirer.

The French conquest of Algiers is as far as ever from being productive of the brilliant results, expected from it. The European residents are not in safety to go as far even from the town, as the experimental farm, not more than two miles beyond the range of the fortifications, unless protected by a strong military escort. The farm itself is regularly fortified, according to the fashion of the country, by means of block houses and stockades, and the Bedouins are so bold that even with the stockades the laborers are not in safety at the plough. By the last accounts, a party of soldiers were cut to pieces, by a horde of Arabs, between the town of Algiers and the farm. The new governor, however, the Duke de Rovigo, (Savary) has resolved on sending a hundred boys, the sons of the principal inhabitants, to France, ostensibly for the purpose of their education, but in reality, it is understood, to serve as hostages for the good behavior of their relatives and friends.

## MARRIAGES.

In this city, on Sunday evening, Mr Wm. Fortune to Miss Hannah Frost; on Monday morning, Dr Edwin Adams to Miss Ann Parsons Haynes; on Saturday morning, William Ropes, Esq. of St. Petersburg, to Miss Mary Ann, doughter of the late Hon. John Codman

On the 5th inst. by Rev. Mr Barrett, Mr Ansel S. Kimball to Miss Ann Wardsworth, 2d daughter of Mr W. Wardsworth.

In Charlestown, on Sunday evening, by Rev. Mr Walker, Mr George Barker to Miss Lydia Pierce Pollard.

In Cambridge, by Rev Mr Gannett, Mr William Edes to Miss Caroline, only daughter of Mr O. L. Child.

In Dorchester, Rev. William Withington to Miss Elizabeth W. Ford; Mr Ebenezer; Pope to Miss Hannah Tolman.

In Beverly, Mr Joseph P. Bradstreet, of Boston, to Miss Abigail Shaw.

In Worcester, Mr Augustus N. Goddard to Miss Fanny C. Hathaway.

In Langdon, N. H. Mr Luke Putnam, of Dorchester, Mass. to Miss Abigail Stearns.

## DEATHS.

In this city, Mrs Almira, wife of Mr M. S. Lincoln, aged 25; very suddenly, Mrs Hannah Tuttle, 74; Mrs Hannah Prentiss, 75.

In Cambridgeport, 9th inst. Susan P. Chaplin, aged 15, daughter of the late Dr James P. Chaplin.

In Dorchester, Mrs Hannah McIntire, formerly of Salem, aged 52.

In Waltham, 31 inst. Mrs Frances D. Moore, wife of Mr Amory M. aged 24.

In Salem, Mrs Lucy Carter, wife of Mr Paul Carter aged 48; Miss Hannah Crowninshield, 68.

In Bridgewater, Mr Ward Harden, aged 37; Paschal, son of Mr Paschal Basset, in the third year of his age.

In East Bridgewater, Mr David Brown, aged 60; Mr Knight Brown, 82.

In Petersham, on the 22 ult. Mrs Louisa, wife of Mr Sampson Wetherell, aged 27.

In Amherst, Dea. Nathan Franklin, aged 66; Mr Asa Marsh; Dea. Cone, 54.

In Bath, Col. Dummer Sewall, aged 75.

In Stratham, N. H. Daniel Jewell, Esq. aged 88. He commanded a company stationed at West Point in the Revolutionary War.

In Gilmantown, Mr Jona Wadley, aged 81, a soldier of the revolution.

In Windsor, Vt. Mr Nathan Perkins, aged 75, a soldier of the revolution.

In Newport, Mr Sylvanus Pratt, a soldier of the revolution, aged 73; by a fall from the mast of schr. Reindeer, Mr Jonathan Chase, of Dighton, 30.

At Orwell, Ohio, on the 21st of March, Robert Breck Parkman, Esq. He was one the earliest settlers of the part of the state in which he resided, and in which for several years he held a judicial situation.

In England, Admiral Sir R. H. Bickerton; making the list of deaths of Admirals since the accession of William IV. to 26. The death of Gen. Don makes the number of Generals in the same time 24. Capt. Thomas Greenwood, 74; in the course of 33 voyages as master, he never occasioned a loss to the underwriters; he crossed the Atlantic Ocean 105 times. Mr William Malcom, 97. He was abroad 27 years; in the American war, he received a musket ball, which entered his cheek, and was probed out from under his shoulder-blade; although he was not married until in his 50th year, he lived to see great grand children.

On board schr Dollar, on the Coast of Africa, Mr John Todd, of Salem, aged 25.


MIDDLESEX BIBLE SOCIETY.

The annual meeting of the Middlesex County Bible Society will be held in Concord, on Wednesday, the 25th instant. The Directors will convene at 10 o'clock A. M. and the Society at 11 o'clock at the Middlesex Hotel. The public religous services will commence at 2 o'clock P. M. in Rev. Dr Ripley's meeting-house. Sermon by Rev. Thomas B. Gannett of Cambridgeport.

By order of the Directors.
H. B. GOODWIN, *Secretary.*

OWEN FELLTHAM'S RESOLVES.

JUST published by HILLIARD & BROWN, Booksellers to the University, Cambridge.

"*The Library of the Old English Prose Writers*, edited by Rev. ALEXANDER YOUNG;—Vol. IV. containing 'Resolves, Divine, Moral, and Political. By OWEN FELLTHAM. With some account of the author and his writings.' To which is appended, Felltham's 'Brief Character of the Low Countries under the States; being Three Weeks' Observation of the Vices and Virtues of the Inhabitants.'

*Extract from the Retrospective Review.*

"The Resolves comprise a series of Essays on subjects connected with religion, morality, and the conduct of life; and they appear to have been termed Resolves, because, at the conclusion of each Essay, the author generally forms resolutions founded on his own precepts, having, as he states in his Preface, written and published his Reflections 'not so much to please others as to profit himself.' In this direct personal application they differ from the Essays, Civil, and Moral, of Lord Bacon, to which they otherwise bear a frequent resemblance in manner, and still more in matter, the subjects of a great many of the Resolves being the same as those treated on by the illustrious writer alluded to. Like the great Chancellor, too, he often brings the imagination of the poet to aid the wisdom of the philospher. Bacon has been much extolled for the splendor of his imagery: we doubt whether many metaphors could be produced from his works, surpassing the beauty of those which we shall quote from the Resolves.

"Proceeding from style to sentiment, we are every where, in the Resolves, impressed with a high opinion of our author's excellent good sense and knowledge of mankind. But the highest excellency of the Resolves—an excellency, before which every merit of composition sinks into insignificance—is the purity of the religious and moral principles they exhibit.

"We lay aside the Resolves, as we part from our dearest friends, in the hope of frequently returning to them. We recommend the whole of them to our readers' perusal. They will find therein more solid maxims, as much piety, and far better writing, than in most of the pulpit lectures now current among us."

H. & B. have on hand a few sets of the preceding volumes of the 'Library.'

Vol. I. FULLER'S HOLY STATE.

Vol. II. SIR PHILIP SIDNEY'S DEFENCE OF POESY. SELDEN'S TABLE TALK.

Vol. III. SIR THOMAS BROWNE'S MISCELLANEOUS WORKS,—including 'The Religion of a Physician,' the treatise 'On Urn-Burial,' the 'Letter to a Friend on the Death of his Intimate Friend,' and selections from the 'Christian Morals,' and the 'Vulgar Errors.'

April 14.

NOW IN PRESS:

A Sequel to the Well Spent Hour; likewise a new edition of the First Part, corrected and enlarged by the Author; both volumes to be embellished with engravings. 3t. April 14.

A CARD

TO SUNDAY SCHOOL TEACHERS, &c.

BENJ. H. GREENE, (of the late firm of WAIT, GREENE, & Co,) would respectfully inform his friends and all interested in Sunday school instruction, that he may now be found at No. 124 Washington street, the front store, lately occupied by Mr L. C. BOWLES. He has a very great variety of books for Sunday school and juvenile libraries, which have been selected with great care, and have the approbation of many individuals interested in Sunday schools, under the direction of Unitarian Christians. A catalogue may be found at his store; and those who live at a distance and cannot call, may send their orders, relying on the best selection that can be made, and if not acceptable, they may be returned. No. 124 Washington Street. corner of Water Street.

N. B. Several new books are in press, due notice of which will be given. 6teop March 24.

*LIBERAL PREACHER,*
FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for April, 1832.—New Series, Vol. II. No. 4, Containing a Sermon by Rev. EDWARD B. HALL, *Subject*—'Fear as a Religious Principle.'

☞ Complete sets of the Liberal Preacher, neatly half bound, may be obtained at this office.

TRACT No. 58, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 58, of the first series of the American Unitarian Association, for April, entitled, "An Outline of the Testimony of Scripture against the Trinity. By HENRY WARE, Jr." pp. 22.

GRAY & BOWEN.

April 2.

TUCKER'S LIGHT OF NATURE.

For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols. Feb. 18.

## SELECTED POETRY.

### FLOWER OF THE DESERT.

These lines of Mrs Hemans, are introduced in the paper where we find them, with the following caption from 'Howitt's Book of the Seasons.'

"Who does not recollect the exultation of Valliant over a flower in the torrid wastes of Africa? —The affecting mention of the influence of a flower upon his mind, by Mungo Park, in a time of suffering and despondency, in the same savage country, is familiar to every one."

To this we add the anecdote of Park, here alluded to, from his first journey in Africa.

"Whatever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness; in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his image? Serely not. I started up and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

Why art thou thus in thy beauty cast,
O lonely, loneliest flower!
Where the sound of song hath never pass'd,
From human hearth or bower?

I pity thee, for thy heart of love,
For thy glowing heart, that fain
Would breathe out joy with each wind to rove—
In vain, lost thing! in vain!

I pity thee, for thy wasted bloom,
For thy glory's fleeting hour,
For the desert place, thy living tomb—
O lonely, loneliest flower.

I said,—but a low voice made reply:
"Lament not for the flower!
Though its blossoms all unmarked must die,
They have had a glorious dower.

"Though it bloom afar from the minstrel's way,
And the path where lovers tread,
Yet strength and hope, like an inborn day,
By its odours have been shed.

"Yes! dews more sweet than ever fell
O'er island of the blest,
Were shaken forth, from its perfumed bell,
On a suffering human breast.

"A wanderer came, as a stricken deer,
O'er the waste of burning sand,
He bore the wound of an Arab spear,
He fled from a ruthless band.

"And dreams of home, in a troubled tide,
Swept o'er his darkening eye,
As he lay down by the fountain side,
In his mute despair to die.

"But his glance was caught by the desert's flower,
The precious boon of heaven!
And sudden hope, like a vernal shower,
To his fainting heart was given.

"For the bright flower spoke of One above;
Of the presence, felt to brood,
With a spirit of pervading love,
O'er the wildest solitude.

"Oh! the seed was thrown the wastes among,
In a blest and gracious hour!
For the lorn one rose, in heart made strong,
By the lonely, loneliest flower!"

The two following pieces of poetry we take from the Catholic Telegraph, where they appear without any reference to their original source.

### HYMN TO THE OMNIPOTENT.

Lord of universal nature,
God of every living creature,
Light of morning—shade of even—
King of Ocean, Earth and Heaven,—
Whilst I prostrate bow before thee
Teach my spirit to adore thee!—

Soul of love—and source of pleasure,
Mine of every richer treasure,
King of tempests—storms and shower,
Ruler of each secret power,
Whilst for favor I implore thee
Teach my spirit to adore thee!—

### LIFE AND DEATH.

O fear thou not to die!
Far rather fear to live, for life
Has thousand snares thy feet to try
By peril, pain, and strife.
Brief is the work of death;
But life! the spirit shrinks to see
How full, ere Heaven recalls the breath,
The cross of life may be.

O fear not thou to die!
No more to suffer or to sin;
No snare's without, thy faith to try,
No traitor's heart within:
But fear, Oh! rather fear
The gay, the light, the changeful scene,
The flattering smiles that greet thee here,
From Heaven thy heart that wean.

### THE SETTING SUN.

That setting sun—that setting sun!
What scenes, since first its race begun,
Of varied hue, its eye hath seen,
Which are, as they had never been!

That setting sun! full many a gaze
Hath dwelt upon its fading rays,
With sweet according thought sublime,
In every age, and every clime! [*Anon.*

## MISCELLANEOUS.

### THE ARMENIANS.

The following extracts in regard to Armenia, are from the New York Observer, for which paper they were prepared by Mr Josiah Brewer, missionary at Smyrna.

#### PHYSICAL SURVEY OF ARMENIA.

Both in ancient and modern Geography, the name Armenia is given to a country which is situated around the sources of the Euphrates and Tigris. It was anciently divided into Major and Minor. Armenia Minor formed a part of Cappadocia until the time of Antiochus the Great, when this distinction was introduced.

Armenia Major, or Proper, is bounded on the north by Georgia and the countries lying between the Black and Caspian Seas; on the east by Persia; on the south by Mesopotamia, and on the west by Lower Armenia. Its six principal rivers enumerated by Strabo are the Phasis and Lycus, falling into the Black Sea; the Cyrus and Araxes, which after uniting together, discharge themselves into the Caspian; and the Euphrates and Tigris, which after a similar union, (at least in modern times,) find their way into the Persian Gulf.

Situated thus at the sources of streams flowing in such different directions, it is of course an elevated country. From the centre of this high table land, rises Mount Ararat, to the height of about ten thousand feet. Traditions of the most remote antiquity render it in a high degree probable, that on some part of this mountain rested the ark of Noah after the deluge. The Armenians make their boasts that no individual has ever been able to climb the highest summit, which is indeed of difficult ascent. Some recent travellers lay claim to having accomplished it, but their claims have been disputed.

The latitude of Armenia corresponds with that of the southern parts of New England and the northern parts of the middle States, and it is regarded as one of the most healthy and fertile districts in Asia. Besides all sorts of grain in abundance, it produces cotton, flax, tobacco, melons, grapes, apples, but at present, the olive does not flourish in the vicinity of Ararat. In some parts a great scarcity of fuel exists. Mines of salt, copper, and iron are wrought, and gold was obtained by the ancients. From this brief survey it will be seen that Armenia possesses most of those natural advantages which tend to promote the industry and general virtue of a people. What is the actual character of the Armenians, will be considered in another number.

#### HISTORY OF ARMENIA.

The Armenian historians speak of a long list of kings and various revolutions before the time of the Macedonian conquest. As a province of the Persian Empire, it was then subdued by Alexander the Great, and remained in subjection to the Macedonians until the time of Antiochus the Great. During his minority, its governors revolted and formed an alliance with the Romans, but under their king Tigranes, during the Mithridatic war, the Armenians vigorously resisted the encroachments of that people. Conquered however by Pompey, Armenia continued fluctuating between Parthian and Roman influence until it was reduced by Trajan to the form of a province. The Armenians soon recovered their liberty and in the time of Constantine and his successors, were governed by their own kings who were however tributary to the Romans.

Next it became a province of Persia, but in the seventh century it was subdued by the Saracens, who held it until the irruption of the Turks. After various fluctuations in 1792 (about the time of the discovery of America) it again became a constituent part of the Persian empire. Thus it continued until Selim 2d, in 1522, subjected all but the eastern part to the dominion of Turkey. Of late, however, the Russians have been gradually encroaching both on the Persian and Turkish portions, and have now quite recently pushed their conquests so far, that their newly constituted province of Armenia, in point of extent and population, is quite deserving of the name. Still however the majority of this people are under the government of Turkey, nor do they seem likely to be drawn away by any dreams of partial independence under the shadow of the Russian Eagle.

#### RELIGION OF THE ARMENIANS.

According to Strabo, the ancient Armenians worshipped the same deities with those of the Medes and Persians. For many reasons it is highly probable that one and the same religion prevailed throughout the whole empire of Cyrus. Whatever peculiarities previously existed in the Armenian belief or worship, were doubtless merged in the religion of the Conqueror.

At what time Christianity was planted in Armenia, there is not sufficient evidence for determining. Some have supposed the Apostle Bartholomew first preached the Gospel here, but this is certain that in the beginning of the 4th century, the Armenian Christians were in a flourishing state.

What their present condition is, may in some respects be best learned from a catechism of their own, a translation of which has been furnished for one of the late Annuals, by the Rev. Dr Walsh, British Chaplain at Constantinople.

### MARRIAGE.

The happy marriage is where two persons meet and voluntarily make choice of each other, without principally regarding or neglecting the circumstances of fortune or beauty. These may still love in spite of adversity or sickness: the former we may in some measure defend ourselves from; the other is the portion of our very make.

### INTEMPERANCE.

The following are among the admonitory lessons of scripture in regard to the use of intoxicating drinks. We take them with the accompanying remarks from Mr Southwick's Address at Albany, on the subject of intemperance.

Be not, says Solomon, among wine-bibbers; for the drunkard shall come to poverty.—Prov. 23: 20, 21.

Blessed art thou, O land, when thy princes eat in due season, for strength and not for drunkenness.—Eccl. 10: 17.

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.—Prov. 20: 1.

It is not for kings to drink wine, nor princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted.—Prov. 31: 4, 5.

Who hath wo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not then upon the wine when it is red, when it giveth its color in the cup; at the last it biteth like a serpent, and stingeth like an adder!—Prov. 23: 29—32. This is the advice of Solomon, and as the suggestion of his wisdom, should make a deep impression on our minds, and our hearts.

The Priest and the Prophet, says Isaiah, have erred through strong drink; they are swallowed up in wine; they are out of the way through strong dring; they stumble in judgment.—38: 7, 8.

In the 35th chapter of Jeremiah, we have a very impressive lesson in behalf not merely of temperance in drinking, but of total abstinence. The Rechabites, on a certain occasion, were brought into the house of the Lord, and into the chamber of the sons of Hanan, where pots full of wine and cups were set before them, and they were invited to drink. "But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying: ye shall drink no wine, neither ye nor your sons forever. Neither shall ye plant a vineyard, nor have any, that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters."

What a glorious example have we here of filial piety, as well as of strict and virtuous sobriety, on the part of those simple and uncorrupted, if not incorruptible Rechabites. And what signal blessings did it bring to them, from the fountain of divine grace and goodness. One of these blessings was the contingency of long life, as the benign effect of their total abstinence; for the reason expressly stated for this abstinence, was, that they might live many days in the land where they were strangers. If then, long life be the reward of abstinence, of such abstinence as the virtuous Rechabites adhered to, who that loves life will not abstain? But a still greater blessing was, the approbation of Heaven, as expressed in the text. For Jeremiah said unto the house of the Rechabites —Thus saith the Lord of Hosts, the God of Israel: because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever.—35: 6, 10, 18, 19.

### INJURY TO FRUIT TREES.

The Boston Daily Advertiser & Patriot remarks,—

We copied a few days since from the New England Farmer a letter of the Hon. John Lowell, giving an account of the destruction of his fruit trees during the last winter. The same paper has since contained communications from other gentlemen, residing in different parts of the state, which not only confirm the observations of Mr Lowell, but shew that the evil has been even more extensive than had been previously imagined. Mr E. Edwards, of Springfield, observes, that the injury has not been confined to the scion, or the last year's growth, but extends to the body of the tree. On cutting into the bark, he found "the inside bark, the growth of last year, turned to a brownish color, and in many instances entirely detached from the wood;" the limbs and buds remaining green and apparently in good health. He will himself lose from two to three hundred of the choicest varieties which have been growing from four to seven years. They may perhaps bear some unhealthy fruit this year; but he entertains no hope, that they can recover or survive for any considerable length of time. Mr B. Wheeler, of Framingham, gives substantially the same account as Mr Edwards. On cutting into the inner bark, he also found the alburnum turned black, in cases where the limbs were green and fresh. "If the winter has been as fatal to fruit trees in all parts of the country," he says, "as it has been in this vicinity, the injury is incalculable." Mr R. Green of Mansfield, remarks, that although his peach trees promised well last autumn, the fruit appears now to be completely destroyed. He has seen, he says, the account of Mr Lowell, whose observations are always correct, and are in this instance, fully confirmed by his own. His most thrifty and promising trees have suffered most severely. Apple trees have suffered less than the cherry and pear, and peach trees more. Several valuable plants, which have withstood the severity of former winters, appear now to be dead. Rose bushes are more extensively injured, than at any former time, within his recollection.

[From the Catholic Telegraph.]

### PYRAMIDS OF TEOTIHUACAN IN MEXICO.

At a recent meeting of the London Geographical Society, a communication was read from Lieut. Glennie, descriptive of these interesting memorials. The village of Teotihuacan is in lat. 19 deg. 43 min. N. and in long. 98 deg. 51 min. W.: the variation of the needle being 9 deg. 49 min. E. The village is elevated 7492 feet above the level of the sea. The pyramids are distant about a mile and a half from it; the largest is 727 feet square at its base, and 221 feet high, with two of its sides parallel to the meridian. A rampart of about thirty feet in height surrounds this pyramid, at the distance of 350 feet from its base; on the north side of which are the remains of a flight of steps, with a road leading from them in a northerly direction, covered with a white cement. The remains of steps were also found on the pyramids, which were covered with the same sort of white cement, as well as broad terraces extending across the sides.

The number of pyramids surrounding the large one, was estimated by Mr Glennie, at above two hundred, varying in their dimensions. They are all constructed with volcanic stones, and plaster from the adjacent soil, all coated with white cement, and the ground between the basses seems formerly to have been occupied as streets, being also covered with the same kind of cement. One of the smaller pyramids was covered with a kind of broken pottery, ornamented with curious figures and devices; and in the neighborhood of these edifices abundance of small figures were found such as heads, arms, legs, &c., moulded in clay and hardened by fire.

### VALUABLE HABIT.

One of the most valuable habits of life is that of completing every undertaking. The mental dissipation in which persons of talents often indulge, and to which they are perhaps more prone than others, is destructive beyond what can readily be imagined. A man who has lost the power of prosecuting a task the moment its novelty is gone, or it becomes encumbered with difficulty, has reduced his mind into a state of the most lamentable and wretched imbecility. His life will inevitably be one of shreds and patches. The consciousness of not having persevered to the end of any special undertaking, will hang over him like a spell, and will paralyze all his energies; and he will at last believe that, however feasible his plans, he is fated never to succeed. The habit of *finishing* ought to be formed in early youth.


THIS DAY published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW,

NO. LXXV.

CONTENTS.

Art. I. Spanish Devotional and Moral Poetry. 1. Obras de Gonzalo de Berceo. (Colleccion de Poesias Castellanas anteriores al siglo XV. Por T. A. Sanchez. Tom II.) 2. Rimas Sacras y Doctrinales. (Floresta de Rimas Antiguas Castellanas, ordenada por J. N. Bohl de Faber.)

Art. II. Authorship of Junius. 1. Memoirs of John Horne Tooke, together with his valuable Speeches and Writings; also, containing Proof, identifying him as the Author of the celebrated Letters of Junius. By John A. Graham, LL. D. 2. The Posthumous Works of Junius, to which is prefixed an Inquiry respecting the Author, and a Sketch of the Life of John Horne Tooke. 3. Junius Unmasked, or Lord George Sackville proved to be Junius, with an Appendix showing that the Author of the Letters of Junius was also the Author of the History of the Reign of George III., and Author of the North Briton, ascribed to Mr Wilkes. 4. An Essay on Junius and his Letters, embracing a Sketch of the Life and Character of William Pitt, Earl of Chatham, and Memoirs of certain other distinguished Individuals, with Reflections, Historical, Personal, and Political, relating to the Affairs of Great Britain and America, from 1763 to 1785. By Benjamin Waterhouse, Member of several Medical, Philosophical, and Literary Societies in Europe and America. 5. Letters of Junius, addressed to John Pickering, Esq. showing that the Author of that celebrated Work was Earl Temple. By Isaac Newhall.

Art. III. Audubon's Biography of Birds. Ornithological Biography; or an Account of the Habits of the Birds of America; accompanied by the Descriptions of the objects represented in the work entitled the Birds of America, interspersed with Delineations of American Scenery and Manners. By John James Audubon, F. R. SS. L. and E., &c. Philadelphia. 1831.

Art. IV. Life of Sebastian Cabot. A Memoir of Sebastian Cabot; with a Review of the History of Maritime Discovery. Illustrated by Documents from the Rolls, now first published. Philadelphia. 1831.

Art. V. Indian Biography. Collections of the Maine Historical Society. Vol. I. Portland. 1831.

Art. VI. Spark's Life of Gouverneur Morris. The Life of Gouverneur Morris, with Selections from his Correspondence and Miscellaneous Papers; detailing Events in the American Revolution, the French Revolution, and in the Political History of the United States. By Jared Sparks. In three volumes. Boston. 1832.

Art. VII. Barber on Elocution. A Grammar of Elocution, containing the Principles of the Arts of Speaking and Reading; illustrated by appropriate Exercises and Examples. By Jonathan Barber. New Haven. 1830.

Art. VIII. Bryant's Poems. Poems. By William Cullen Bryant. New York. 1832.

Art. IX. North-Eastern Boundary. 1. The Decision of the King of the Netherlands considered, in reference to the Rights of the United States and of the State of Maine. Portland. 1831. 2. Report of the Committee of Public Lands, on the Subject of the North-Eastern Boundary. Boston. 1832. 3. Report of the Joint Select Committee of the Legislature of Maine, on so much of the Governor's Message, as relates to the North-Eastern Boundary Augusta. 1832. April 2.

*UNITARIAN ADVOCATE*,

FOR APRIL, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street. "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 4, for April, 1832.

CONTENTS.

On the Laws of Future Retribution; An Incident and an Argument; Exhibition of Unitarianism; Repentance and Conversion; Blanchard on Regeneration; Ode. *Intelligence.*—State of Religion in France; American Unitarian Association; Installation; Dedication. April 4.

NEW ENGLAND MAGAZINE

This day published by J. T. & E. BUCKINGHAM No. X. of the NEW ENGLAND MAGAZINE, for April, 1832.

CONTENTS.

ORIGINAL PAPERS. The American Colonization Society; The Schoolmaster, Chapter III.; The Billet-Doux; Railroads, by Charles Caldwell, M. D.; The Comet; England and America; A Winter Soliloquy; Snakes; The First Day of April; Suppression of Eating; Geographical Sketch of Oregon; Our Birds, Part IV.; Spring; The Death of Agrican the Moor; Loose Thoughts on Plagiarism; Rhine Song.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, New York, Maryland, Virginia, District of Columbia.

*Literary Notices.* An Oration before the Legislature of Massachusetts, on the Hundredth Anniversary of the Birth of George Washington, by Francis C. Gray. The Forsaken.—A Tale, by the Author of "Caius Marius," "The Deformed," &c. &c. The National Calendar, and Annals of the United States. A Discourse before the Boston Mercantile Association, by William Sullivan. An Essay on the Construction of School Houses, by William A. Alcott. The Life of Gouverneur Morris, &c. by Jared Sparks. An Oration delivered at Newburyport, on the Centennial Celebration of the Birth-day of George Washington, by Thomas B. Fox. An Oration pronounced at Plymouth, on the Centennial Anniversary of the Birth-day of George Washington, by Solomon Lincoln. The Polish Chiefs. Stories of Common Life. Bernard's Retrospections of the Stage. A Medical and Topographical History of the Cholera Morbus.—Translated from the French, by A. Sidney Doane, A. M., M. D. Nautical Reminiscences, by the Author of "A Mariner's Sketches." Biography of Self-taught Men, by B. B. Edwards.

*Miscellanies.*
*Obituary Notices.*
*Literary Intelligence.* April 2.

NEW YORK COLLECTION OF HYMNS.

This Day published by GRAY & BOWEN, "A Collection of Psalms and Hymns, for Social and Private Worship. Third Edition."

*Advertisement to the Third Edition.*

In offering to the Public, a Third Edition of what is popularly known as the New York Collection of Hymns, the Compiler has only in view to meet the demand for the work. He is not aware that very valuable or permanent additions have been made to the store of devotional poetry since this Collection was undertaken; and although improvements might doubtless be made in it, yet he conceives these are not such as would at all compensate for a change that would materially affect its value in the hands of the numerous religious societies which have adopted it in the preceding editions. In this, therefore, the hymns and the arrangement remains the same. Such verbal errors as have been discovered are corrected, and an Index of scripture references having been thought desirable, it is now added.

The Compiler on this occasion cannot forbear to recur with heartfelt satisfaction to the many excellent Collections of which this has been the precursor. The principal objects which he proposed to himself in his selection, appear to have been equally valued and sought by most, if not all of those who have succeeded him. He hails their success as his own—he rejoices in it, as in the success of the cause in which his best wishes are engaged; and the result of their labors alone considered, he humbly trusts he may claim that his labor has not been in vain.

December, 1831. H. D. S.

☞ This Hymn Book is believed to be the cheapest of any now in use in Unitarian Churches.

March 10. 4t.

DEANE'S HISTORY OF SCITUATE, Massachusetts, from its first commencement to 1831. Genealogical histories of nearly three hundred families that have originated in Scituate, during the last two centuries, are given in this volume, among which are Adams, Allen, Bailey, Barker, Barrel, Barstow, Brooks, Bowker, Briggs, Bryant, Chittenden, Church, Clap, Collamore, Cole, Copeland, Cowen, Cudworth, Curtis, Cushing, Delano, Dunbar, Davis, Ewell, Foster, Gannett, Gillson, Gray, Hatch, Hatherly, Hinckley, Hoar, Hobart, Holbrook, Holmes, Jacobs, Jenkins, James, Johnson, Jones, Josselyn, King, Lewis, Lapham, Lincoln, Litchfield, Lowell, Merritt, Mott, Nash, Nichols, Otis, Parker, Farris, Philips, Pierce, Prince, Randall, Robbins, Russell, Studley, Stetson, Stockbridge, Stodder, Sylvester, Ticknor, Tilden, Tolman, Torrey, Turner, Vinal, Vassall, Wade, Walton, Waterman, Whitcombe, White, Williams, Winslow, Young, Barnes, Eells, Witherell, Dawes, Pitcher, Dunster, Chauncy, Lothrop, Grosvenor, Baker.

For sale by JAMES LORING, No. 132 Washington Street.

March 24.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office. Feb. 18.

ORDERS FOR ENGLISH BOOKS.

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